

Nuansa

Jurnal Penelitian Ilmu Sosial dan Kegamaan Islam

Vol. 17 No. 1 Januari – Juni 2020

Strategy and Evaluation of The Implementation of Moral Values at Islamic Universities

Rohita

Universitas Al-Azhar Indonesia, Jakarta
rohita@uai.ac.id

Rizqi Maulida

Universitas Al-Azhar Indonesia, Jakarta
rizqi.maulida@gmail.com

Abstrak:

Penerapan nilai-nilai Islam pada Perguruan Tinggi Islam merupakan hal yang diterapkan dalam tiap aspek kehidupan kampus dan oleh seluruh civitas academia kampus. Nilai-nilai Islam adalah hasil elaborasi antara aturan yang berlaku dengan aspek ibadah dan moralitas. Penerapannya berhubungan dengan perilaku tiap individu hubungannya dengan Allah dan dengan manusia. Penelitian ini bertujuan untuk penerapan nilai-nilai Islam di Perguruan Tinggi Islam. Metode yang digunakan dalam penelitian ini ialah kualitatif dengan wawancara mendalam, observasi dan studi dokumen. Penelitian ini dilakukan pada tiga Perguruan Tinggi Islam yaitu UIN Syarif Hidayatullah Jakarta, Universitas Al Azhar Indonesia dan Universitas Muhammadiyah Jakarta dengan nara sumber berasal dari pimpinan kampus, fakultas, staf dan mahasiswa. Hasil penelitian ini menunjukkan bahwa penerapan nilai-nilai Islam pada tiga Perguruan Tinggi tersebut sudah terlaksana namun belum optimal. Hal yang menjadi kendala ialah hambatan pada penerapan ini baik level atas hingga bawah ditambah lagi kebijakan yang belum tertulis atau tersedia pada buku pedoman penerapan. Belum adanya Standar dalam evaluasi penerapan nilai Islam menjadi kendala dalam penerapan sehingga tidak dapat diketahui kategori atau tingkatan penerapan nilai-nilai Islam.

(The implementation of Islamic values in campus life is the realization of Islamic values in the form of norms in every aspect of campus life carried out by all levels of the campus community. The elaboration of Islamic values is embodied in the form of legal norms, state, and morals framed in aspects of worship and morality. However, the realization is associated with the behavior of each individual in relation to Allah (hablumminallah) and its relationship with humans (hablumminanas). The purpose of this study is to know the depiction of the application of Islamic values in Islamic universities. The method used is qualitative research method with in-depth interview, documentation, and observation. This research was conducted at three Islamic universities, namely UIN Syarif Hidayatullah Jakarta, UAI, and UMJ with sources from university leaders, faculties, departments, staffs and students. The results show that Islamic values have been applied at the three campuses but not yet optimal, because there are obstacles both at the level of leaders and at the level of students and staff. Barriers at the level of leaders related to the policy agreement to apply Islamic values for all academic communities that affects the availability of a guidebook containing Islamic values. The guidebook could not be used effectively as a medium of socialization for all academic communities. These obstacles also affect the evaluation of the implementation of Islamic values, where the three campuses do not have a standard for evaluation to use in all parts of campuses. Therefore, it is difficult to know the level of the application of Islamic values.)

Kata Kunci:

Implementation; Moral Values; Islamic Universities

Introduction

Islamic values derived from the Qur'an and the Hadith must be understood and practiced in everyday life by all Muslims, thus forming Islamic behavior as exemplified by the example of the Prophet Muhammad. As in QS. Al Ahzab ayat 21: "Verily in the Messenger of Allah there is a good example for you to those who hope Allah and the Hour and he will call Allah." The values of Islam must be possessed not only by parents, but also by adults, adolescents and children of age as well as knowing the values of Islam. Certainly according to the child's own age. Not only elementary school children but also students as the highest level of education. The process of applying Islamic values to one's self can not be said to be easy or can be done in no time. But it should be done slowly and gradually with accompanying exemplary and habits of adults who are responsible for it so that what is expected can achieve its goals.

Based on observations or information spread across various print and electronic media, the current generation, one of whom is a student, has not all had the values of Islam in him. If any, the Islamic values that they have and understand have not been practiced as they should. This is evident from their behavior in campus life, as many students do not come to campus on time, do not apply honestly in the course of the lecture, say the useless, uninvited dress, use time with unseen things, even some also smoke or use drugs, the latest is a new student abuse incident by his senior.¹ Lack of appreciation to yourself and others is still visible to some students. The same can be found in some employees or lecturers in college. The phenomenon can be found in almost all universities in Jakarta.

Universities are the highest educational institutions that educate and prepare the nation's children to become leaders in the future. In preparing the nation's children, universities are required to become qualified educational institutions with the provisions set forth in the Higher Education Act by the government as policy makers in the country. Universities are one institution that can apply Islamic values to the entire academic community, which includes leaders, lecturers, employees and students. Especially Islamic-based colleges. Given the importance of Islamic values, it is necessary to conduct research on how Islamic values are applied in Islamic-based universities in Jakarta.

Islamic Higher Education is a higher education institution that has the function to realize the education of Islam is superior, moderate and become the world reference in the integration of science of religion, knowledge and technology and aims to produce graduates who are Islamic and excel in integrating scholarship with Islamic values. The role of PTAI above is in line with "World Declaration on Higher Education for the Twenty First Century: Vision and Action", issued by UNESCO. The content of the declaration is relevant to the new paradigm of higher education in Indonesia. One of the contents of the declaration states that the mission and function of universities is to help understand, interpret, nourish, strengthen, develop and disseminate national, regional, and international historical cultures in pluralism and cultural diversity.²

Islamic values are essentially a collection of life principles, teachings about how humans should live their lives in this world. Islamic values not only regulate human relations with God, but also the relationship between man and other human beings and the relationship between man and nature.³ Islamic teachings are universal aimed at all mankind to achieve the benefit of life in the life

¹<https://news.detik.com/berita/d-3403364/2-mahasiswa-tewas-uiti-hentikan-sementara-kegiatan-di-luar-kampus>

²Muhaemin. *Peran Perguruan Tinggi Agama Islam (PTAI)*. 2019. <https://stittmaa.wordpress.com/2009/03/14/peran-perguruan-tinggi-agama-islam-ptai/>. Diakses, Kamis 9 Maret 2016, pkl. 11.30.

³M Musrin, *Sistem Nilai Dan Pandangan Hidup serta Relasinya Dengan Ilmu Pengetahuan* (Jakarta: Wardah, 2004), hal. 64.

of society, nation and state. Muslims in this modern life face considerable challenges. Muslims should be able to survive in the era of globalization by staying guided by Islamic values or Islamic sharia.⁴

Application of Islamic values according to Muslims⁵ is the translation of Islamic values in the form of norms and realize it in everyday life individually, nation and state. Implementation of Islamic values in campus life is the realization of Islamic values in the form of norms in every aspect of campus life carried out by all levels of campus society. The translation of Islamic values is manifested in the form of legal, state, and moral norms framed in aspects of worship and morals. While the realization is associated with the behavior of each individual in relation to Allah (*hablum minallah*) and its relationship with humans (*hablum minanas*). Three manifestations in actualizing Islamic values in campus life.⁶ Physical Aspects - Actualization of Islamic values is embodied in the form of worship (mushalla / mosque), library, writing (banners, and regulations); 2). Aspects of activities - Lectures, assistance, seminars, studies, and others; and 3). Attitudes and behaviors - Embodied in the form of culture greetings, greetings, friendship and appearance. As well as Sofamentioned in herresearchthe Islamic values can be transmitted through the modern man kind technology such as in one of the well known communication platform. This is the new way to internalization and applying the Islamic value to students based on their generation and up to date method.⁷

In connection with the existence in the realization of Islamic values, the Muslim in his hadith narrated that "Whosoever gives a good example in Islam will reward him for his good deeds and the reward of those who follow him until the Day of Judgment. That does not preclude the reward of those who follow him. And whoever gives a bad example in Islam is a sin for his actions and the sins of those who follow him until the Day of Judgment. That does not reduce the slightest sin of those who follow it."It implies that exemplary in doing good by someone, especially the leader so that others are followed, the good and the reward will be given until the end of the day. On the contrary, if a leader gives an example of a bad attitude or behavior, so that attitude and behavior are followed by the other person, then the sin of his deed and his attitude along with the sins of those who follow him will get him to the end of the day. Islamic values applied in an Islamic-based college is certainly an activity program that needs to be evaluated its implementation.

According to Stufflebeam and Shinkfield in the book *Evaluation of Learning Programs*,⁸ what is meant by evaluation is the process of delineating, obtaining, and providing descriptive and judgmental information about the worth and merit of some object's goals, design, implementation, and impact in order to guide decision making, serve needs for accountability, and promote understanding of the involved phenomena. Evaluation is a process of providing information that can serve as a consideration for determining the prices and services of the objectives achieved, the design, the implementation, and the impacts to help make decisions, help accountability and improve understanding of phenomena.

⁴Rozalinda, *Ekonomi Islam, Teori dan Aplikasinya pada Aktivitas Ekonomi* (Jakarta: RajaGrafindo Persada, 2014), hal. 264

⁵Nurdin Muslim, *Moral dan Kognisi Islam* (Bandung: Alfabeta, 1993), hal. 209.

⁶*Loc.cit.* musrin

⁷Eros MeilinaSofa, "Islamic Values in Higher Education Students' Communication in EdmodoLearning Platform". Volume 3, Number 1, 2018, hal. 50-65. DOI: <https://doi.org/10.28918/jei.v3i1.1678>

⁸S. Eko Putro Widoyoko, *Evaluasi Program Pembelajaran. Panduan Praktis Bagi Pendidik dan Calon Pendidik* (Yogyakarta: Pustaka Pelajar, 2012), hal. 130.

The National Study Committee⁹, writes that evaluation is a process or activity of selecting, collecting, analyzing and presenting information that can be used as a basis for decision making and subsequent programming. Evaluations can also be made on defined programs, including evaluation of learning programs. The Joint Committee on Standards for Educational Evaluation writes that program evaluation is an evaluation that assesses activity in the field of education by providing continuous data. Furthermore it is written that the evaluation of the program is a deliberate and careful activity to know the level of implementation or success of a program by knowing the effectiveness of each component, both on the current program and the program that has passed. The importance of program evaluation is done to communicate the program to the public, providing information for decision makers, refining existing programs, and increasing participation.

Based on the background of the problem then, the purpose of this study is: to know the application of Islamic values in Islamic Higher Education. Specifically the objectives of the study are to: 1). Knowing Islamic values applied in Islamic universities; 2). Describe the strategy used for socialization of Islamic values in Islamic universities; and 3). Explain the evaluation used for the application of Islamic values.

Research Methods

This research uses qualitative research method with in-depth interview and observation. The required data is collected by using in-depth interview technique with the element of academic civitas college as a resource which includes the rectorate, dekanat, kaprodi, student and staff. Research subjects are Islamic-based colleges in Jakarta and surrounding areas, namely Al Azhar University Indonesia, Muhamadiyah University Jakarta, and Syarif Hidayatullah State Islamic University. The selection of research subjects is based on a strategic location that allows researchers to conduct research. To complete the data retrieval through interviews, an interview guide was developed.

RESULTS AND DISCUSSION

Values Applied In Islamic Universities

In accordance with UIN vision and mission in general, the campus based on the integration of Islam has embedded Islamic values in accordance with the 1995 presidential regulation on Islamic Integration. Related to the application of Islamic values in Islamic-based Higher Education, Faculty of Psychology and Faculty of Tarbiyah and Teacher Science have applied Islamic values based on the vision of mission and establishment of PT which is PTN Islam so it is embodied in conceptual PT, campus and academic community. The university also facilitates all sorts of aspects to make its students apply Islamic value in everything, for example every other building in UIN is facilitated by musholla, and for student is obliged to hooded syar'i.

In relation to Islamic values embedded, in the psychology faculty of UIN Syarif Hidayatullah Jakarta is reflected in the development of Islamic curriculum integration, daily social interaction, honesty value, recitation, memorizing of quran, praying in congregation and various activities both intra curriculum and extra curriculum. In addition, reflected also on the activities of lectures and curriculum content that the integration of Islam. While in the Faculty of Tarbiyah and Teacher Training, Islamic values are applied starting from values or norms in accordance with Islamic teachings such as honest, trustworthy, responsibility, courtesy, care and others. Similarly, Islamic dress ethics for all elements and activities in accordance with the teachings of Islam.

The same thing also expressed students who stated that there are religious values and norms that are always taught. Starting from the code of ethics dress, good manners, on time, respect each

⁹*ibid*

other, in every learning process is also interspersed with the Islamic values. Also in SAP there is a discussion about the material view of Islam, there are also some of the Constitutional Court that specifically discusses Islamic content related to each department. There is also a demand to wear veils and skirts for Muslim women. Related to the implantation of Islamic values in the Faculty of Psychology, the cultivation of Islamic values is taught through the manifestation of human behavior, so that psychology becomes more positive, humanist and Islamic.

The determination of Islamic values is conducted in meetings and discussions in senate and university court/ethics tribunal faculty which establishes deliberation with all elements of PT held in official forum along with evaluation and socialization. Islamic values that exist / applied as a form of integrated curriculum application, for example there MK Islamic studies, there MK Islamic science. The choice of Islamic values that will be implanted to the students, intended for PT as a producer of human resources and intellectuals, berakhlakul karimah, to be more wise, dignified. The established Islamic values are intended for all staff, faculty, and students in the campus environment. Yet these Islamic values are not yet all implemented, the most dominant value applied is the way of dressing

Meanwhile, based on the results of interviews obtained information that related to the application of Islamic values, Muhamadiyah University Jakarta has an institution called the Institute for Development and Application-Al Islam and Kemuhamadiyah, or abbreviated with LPP-AIK located directly under WR 4. LPP-AIK currently led by Mr. Farihen. The existence of this institution is intended to be able to develop and implement the values of Islam and Kemuhamadiyah in all areas of Muhamadiyah university Jakarta. Islamic values applied derived from the Qur'an and Hadith. Islamic values applied in UMJ are aimed at realizing the vision of UMJ, which is to make mhs become graduates with noble character, intellectual, and increase the quality of faith and piety.

The Islamic values are as follows: not smoking, Muslim dress (no jeans, non shirts, and sandals) greeting, reciting greetings, prayers, short letters, discipline of worship, muamalah, congregational prayers, every at 11.40 lectures stopped and restarted at 13.00, and Islam in discipline and kemuhamadiyah. In addition LPP-AIK also apply 4 values established in Muhamadiyah, namely: aqidah morality; worship (which comes from the Qur'an and Sunnah); muamalah and islam in the discipline of Science; kemuhamadiyah. Islam in the discipline of Science is a program of higher education field of Muhammadiyah. Islamic values applied are sourced from the Qur'an and sunnah and kemuhammadiyah. The purpose of the implementation of Islamic values is to realize the Islamic campus according to the vision of UMJ, as well as the front guard for all universities in applying Islamic values in line with kemuhamadiyah. Determination of Islamic values that will be applied, conducted by LPP-AIK by inviting university leaders, faculty, study program. The determination of rules is also part of LPP AIK's duties. Islamic values are applied to the entire academic community, including security and others.

Islamic values applied in UAI are in accordance with UAI's mission vision, 7 basic values of UAI, and core values of UAI which include honesty, piety, responsibility, self-control, respect for others, caring, fair, cooperation and humble . There is also the obligation to wear hijab, praying in congregation at mosque every Monday, monthly recitation program for lecturers and employees, everyday rules on campus to greet each other and greet, do not smoke, moslem dress on Friday, say greetings, basmallah and hamdalah before and after the lecture, and did not commit immorality.

Selection of Islamic values in accordance with the teachings of Islam which became the standard rules of the university determined and adjusted to the conditions of the PT and also through meetings of university leaders and from the Qur'an and Hadith. Islamic values are important to apply, because the UAI campus stands in the name of Islam "Al Azhar", as the identity seen from philosophy, vision, and mission. Also as a trademark, which makes others see Al Azhar synonymous with Islam. Then as a uniqueness, so it can make parents feel safe to entrust their

children to study in this dictionary. The prevailing Islamic values are composed by leaders, founders, foundations, to the level of lecturers and employees but should also involve stakeholders such as parents and employees. The values are intended for all citizens, ranging from leaders, lecturers, students, as well as employees and people who sell around Al Azhar.

Allah provide guidance through his Apostles includes everything that humans need in beliefs (aqidah), Islamic laws (sharia), and morals as well as good manners (akhlak).¹⁰ The akhlak degradation can not be allowed to continue growing. Necessary efforts should be made to prevent further decline of adolescents morals, including through the application of value to teaching in schools¹¹ the integration of the subjects at university or at school¹², so it takes effort to instill morals and other Islamic values to the younger generation with earnest effort. Islamic values applied in the three Islamic-based colleges have similarities, including Muslim dress, congregational prayer, no smoking, social ethics (say greetings, say hello, speak polite, honest), be polite, responsible, trustworthy, caring, fair, cooperative, humble, disciplined, respectful of others, and able to control themselves. Islamic values are clearly sourced from the Qur'an and Hadith. This can be seen among others in the letter of Al Ahzab verse 59 concerning the command of covering the headscarf (a kind of broad broomcloth that can cover the head, face, and chest) as well as the letter An Nur verse 31 regarding the command to guard the view, keep the genitals, the prohibition of showing aurat, as well as an order to cover the veil to his chest for women. Associated with congregational prayer, listed in the letter of Al Baqarah verse 43 that ordered to perform prayers, performing zakat, and ruku and people who ruku '.

Caring, respecting others, and self-control are contained in Al-Hujurat verse 12 of the commandment to be unprejudiced and not to inspire others. Can be interpreted that we are commanded to be able to control ourselves not to talk about other people's badness, caring about his fate after his illness opened or spread, and respect the privacy of others. Meanwhile the humble command is contained in the letter of An Nisa verse 36, stating that God does not like proud people anymore.

Regarding polite speech is contained in the letter of An Nisa, where Allah does not like bad words, and in Al-Hujurat letter verse 11 is written about the prohibition of making fun of other people, as well as prohibitions of cursing and denouncing contained in the letter Al Humazah verse 1. Discipline (especially in solat) is mentioned in the letter of Al Ma'un verses 4 and 5, which means that the wretched people who pray but neglect their time, so hopefully every Muslim is expected to perform his duty in this matter solat on time so that will form the attitude of discipline in the wider life.

Strategy In Socializing Islamic Values In Islamic Universities

Islamic values that have been selected and determined in senate meetings, then disseminated through meetings involving all lecturers, staff, with students and leaders. Socialization is also done by exemplary approach and also through academic guidelines and student orientation period, the middle and end of the semester and DEMA activities faculty and conducted lecturers in the

¹⁰P.N. Pasaribu dan Indupurnahayu, "The Measurement Of The Islamic Values For Muslim Workers", Jurnal Manajemen, Volume 9 Issue 2, 2018, hal. 171-186. DOI: 10.32832/jm-uika.v9i2.1560.

¹¹A.Hasanah., N. Gustini., &D. Rohaniawati, "Cultivating character education based on sundanese culture local wisdom". Jurnal Pendidikan Islam, 2016, hal. 231-253. Retrieved from <https://doi.org/10.15575/jpi.v2i2.788>

¹²M. Othman, "Pembentukan Akhlak Pelajar Menerusi Aplikasi Teknik-teknik Penerapan Nilai Dalam Pengajaran", The Online Journal of Islamic Education, Vol. 4 No. 1, 2016, hal. 58-70. Retrieved from <http://ejournal.um.edu.my/public/article-view.php?id=9106>

lecture. Associated with academic guidelines as one of the socialization media, its existence is still confusing. It is not clear whether a guidebook containing the values of Islam that should be applied already exists and is recorded as a guideline, there are but not yet booked, or there are but in limited quantities. The existence of the manual is also still not felt by the students.

In University of Muhammadiyah Jakarta to socialize the values of Islam in the campus environment, LPP-AIK conducted various activities, including installing banners, determining Friday for AIK, applying for students during lectures, stopping lectures at 11:45 and resuming at 13.00 WIB. In addition, socialization is also done through recitation and lecture every Friday morning of week 1 and week 3, giving qiroah activities, worship and practice of taking care of the corpse, baitul arkam, integrating in every MK, there are rules of calling of adzan, at new student meeting, student forum and lecturers, through student organizations such as IMM and BEM, during lecture hours in teaching materials, as well as through posters, drawings / verses on each campus wall, and banners containing information on Islamic values such as how to dress politely, ethically send sms, smoking bans installed in every faculty and other public places are easily seen.

LPP-AIK will establish TIM SAPA, which is tasked to remind the academic community about ethics and also related to Islamic values program, where members can be from lecturers or students, including security guard as the front of supervision. Incorporating Islamic values into the guidebook given to new students at the beginning of admission. Conducting briefings to all lecturers, both permanent and non-permanent lecturers at the beginning of each semester to integrate AIK into each subject. Establish four lecturers' obligations, ie lecturers must implement the college tridharma and implement AIK. In relation to the guidebooks containing Islamic values that must be applied, some sources said they were available, while the rector said that the guidebooks containing the Islamic values that should be applied were in the process of reconstitution and some students stated that they did not know exist whether or not the manual.

Figure 1.
Socialization of Application of Islamic Values in public places
(parking lot, mosque, Faculty of Social Sciences)



Figure 2.
Socialization of Implementation of Islamic Values in Faculty Science Education



In Al Azhar University of Indonesia, related to the socialization of the implementation of Islamic values is still in the process, but various socialization media is also done through the training of staff from the foundation, through lectures, TV media (running text), the test of qur'an reading for the selection of permanent employees, pamphlet, baleho, moral messages every Friday, the university rules, in everyday life in the campus environment, dominated by lecturers while mengampu courses. Socialization is also done by installing mannequins on how to dress supported by standing banner, installing Islamic values on the walls of the classroom and through banners. But besides that should also socialization done through exemplary of lecturers. Islamic values are also socialized in guidebooks created by an institution called PKPNI, which also has the task of composing, designing, and supervising and disciplining unlucky discipline and application of Islamic values.

Figure 3.
Two Forms of Socialization Media Application of Islamic Values



There is a common strategy in socializing Islamic values in Islamic universities. The strategies include inserting those values into guidebooks or academic guides, during lectures conducted by lecturers to students, installing banners, making standing banners, pamphlets, baleho, putting pictures / verses / Islamic values on the wall- classroom walls, new student orientation, involving intra-campus organizations such as DEMA (in UIN), IMM and BEM (at UMJ), KMPS and KMPF (at UAI), as well as during middle and final examination periods.

But in addition to similar socialization strategies as mentioned above, there are also different ways of the three Islamic universities that became the subject of research. For example, in UIN the implementation of Islamic values is also done through exemplary leadership and at UMJ there is

SAPA TEAM one of its duty is socialization of Islamic values. While in UAI, socialization is done by installing a text that contains Islamic values and installing mannequins on how to dress.

The strategy used by the three universities has been in accordance with what Musrin¹³ stated, which states that there are three forms of actualization of Islamic values in campus life, namely: the physical aspect in which Islamic values are actualized among others in the form of writing (banners and regulations); aspects of activities, lectures; and attitude and behavior. Strategies or methods are needed to make the teaching process success.¹⁴ But socialization strategy is more widely used in UAI which also do it through running text on TV Campus and also mannequin. In applying Islamic values, it is still needed a model as an example that can be imitated by students, so that they can clearly know which may or may not, both bad and right and wrong. Students will also know that Islamic values apply to the entire academic community regardless of age, gender, or position. This is in accordance with what Suhartini said as a result of his research. She wrote if in the process of the values transaction, it needs a concrete model that is consistent and committed that can stimulate them to respond positively. In value transinternalization, the appreciation systems are needed to easily facilitate meaning to these values.¹⁵ From the results of the study it can be concluded that the process of internalizing Islamic religious SMA Negeri 1 Air Putih Islamic spiritual extracurricular activities in high school uses two ways namely direct (exemplary, habituation, supervision, advice, and punishment) and indirect (classroom learning).¹⁶ Strategies in instilling Islamic values can also have to be done in a fun way. Amin wrote is activities that are necessary conducted for the socialization of religious values among students Religious Sociology Study Program, it should be an activity interesting and interactive, not just a monotonous activity drab that is not compatible with intellectual development college student.¹⁷

Evaluation Of The Application Of Islamic Values

Related to the evaluation of the application of values, UIN Syarif Hidayatullah Jakarta especially the faculty of Psychology, do so by using what is called IKU, contains indicators that include assessment such as GPA, publication, mindset and intergratif. The indicators are assessed after graduation so as not to become a moral burden on the academic community. Through these indicators can be seen how the post-campus behavior of a student. In addition, there are ethics courts throughout the faculty to control the implementation in faculty and universities. The ethics court also conducts a hearing in the determination of the rules and the punishment. While in the faculty Tarbiyah and Science Kependidikan, the implementation of Islamic values conducted during meetings of lecturers, senate and courts PT to see the achievement of the achievement of these values. This is supported by the existence of reports and data. But generally in college, evaluation of the application of Islamic values has not been done. The new evaluation is done in each faculty in

¹³M Musrin, *Sistem Nilai Dan Pandangan Hidup serta Relasinya Dengan Ilmu Pengetahuan* (Jakarta: Wardah, 2004), hal. 64.

¹⁴Nurlaela Sari, "The Importance Of Teaching Moral Values To The Students". *Journal of English and Education*, Vol. 1 No. 1, 2013, hal. 154-162.

¹⁵Andewi Suhartini, "The Internalization Of Islamic Values In Pesantren". *Jurnal Pendidikan Islam*, Vol. 2 No. 3, December 2016, hal. 429-444. DOI: <http://dx.doi.org/10.15575/jpi.v2i3.827>.

¹⁶Nur Aini, "Internalisasi Nilai-Nilai Pendidikan Agama Islam Pada Kegiatan Ekstrakurikuler Rohaniah Islam Dalam Membina Karakter Peserta Didik Di Sma Negeri 1 Air Putih Kecamatan Air Putih Kabupaten Batu Bara". *Jurnal ANSIRU: PAI*, Vol. 3 No. 2, 2019, hal. 49-61. DOI: <http://dx.doi.org/10.30821/ansiru.v3i2.5849>

¹⁷Muhammad Amin, "Sosialisasi Nilai-Nilai Agama Di Kalangan Mahasiswa Program Studi Sosiologi Agama UIN Sunan Kalijaga". *Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial*. Vol. 10 No. 2, Juli-Desember 2016, hal. 133-154. DOI: <https://doi.org/10.14421/jsa.2016.102-05>

the form of observation, lecturer meeting, in the Court through examination, doing reprimands for the violators.

Status as a PTN does not make FITK especially difficult in applying rules according to Islamic teachings in everyday life. The existence of a firm sanction from the PT becomes a convenience in enforcing the rules in accordance with the applicable. So the level of achievement is quite high, ie 90%. One of them is because of the curriculum of Islamic integration that characterizes UIN campus as a strengthening of the achievement of Islamic values. Indicators of achievement seen from the nuances of Islamic campus, the existence of congregational prayer activities, honesty and so forth. In addition, non-Muslim students must follow the Constitutional Court of Islam and Arabic. In general, the level of achievement of Islamic values is good enough. But there are also unscrupulous individuals who do not implement the code of ethics and do not reflect the behavior of Islam so it can be said that the application of Islamic values has not been implemented maximally. This is also shared by some students.

The existence of reward and punishment in the application of Islamic values in the campus environment has not been evenly distributed and has not been implemented consistently. This is based on information from students who stated there are rewards and sanctions if they violate the rules. Punishment is a mild reprimand to be issued if it is a fatal act. However, some lecturers are still pulling on this sanction because they are worried to burden the students.

In University of Muhammadiyah Jakarta, Islamic values established by PT have been applied in the environment of PT. For example, in lectures, reading activities of the Qur'an, giving *tausiyah*, reminding how to dress, recruiting human resources, fit and proper test by BPIH, and all activities including academic and library services are rested as the call to prayer. Implementation of Islamic values has been seen in the faculty of medicine, obstetrics, nursing, engineering, education and religion of Islam, where almost all academicians apply Islamic values as expected. Implementation of Islamic values can be seen from the way of dress, how to speak, in the process of learning in the classroom where the lecturers take 1 or 2 verses related material to be submitted to students, as well as in the process of recruitment of employees, lecturers to the selection to occupy leadership positions. Associated with the process of recruitment and job selection, this process is done by the Board of Trustees Daily (BPH) to perform fit n proper test candidates which one of them is knowledge and also understanding of Islamic and kemuhadiyah. But in the faculty of Economics, FISIP and Law, there is still a need to increase in the application of Islamic values.

Due to the absence of obligations and commitments to implement Islamic values, standard evaluation tools are also not available. The new evaluation is done through discussion with lecturer during Friday activities for AIK. However, in the faculty, evaluation has been done through a questionnaire. Questionnaire consists of 5 parts, namely pedagogic competence, professional competence, social competence, personality competence, and Islamic and kemuhadiyah. This questionnaire is filled by students at the end of each semester. The questionnaire results are then discussed in the faculty faculty forum conducted on Friday 1st and 3rd week. In addition, to know the results of the application of Islamic values, it can also be known at the time of the students doing PPL activities that require students to show the various knowledge and practice, both from scientific and Islamic side. Evaluation is also done by discussing with the lecturer at the meeting, at the end of the semester, the result is used as the basis for action / improvement in the next semester. Evaluation is also done in a way to remind each other if there is a violation. Nevertheless, for those who have applied Islamic values there is no reward given. While punishment has been given for those who have not applied it in the form of reprimands or not allowed to take the exam for students who are not dressed in Islamic.

Meanwhile in Al Azhar University of Indonesia, Islamic values have been applied fairly well. Implementation of Islamic values in UAI evaluated by looking at whether there is a change in behavior, for students, evaluation is done through lectures. For employees and lecturers is done through monitoring and evaluation. But in general the evaluation has not been done properly, so there needs to be mutual reminding to all academic community in UAI. New evaluations and feedback are limited to the performance of lecturers in relation to the context associated with the application of Islamic values. Evaluation should be done continuously so that progress and development can be improved and significant.

Related to achievement, based on philosophy, vision and mission has been applied and already reflect. But there are some things that seem less serious to actually apply Islamic values. It can be said that Islamic values have not been applied as a whole by all elements. But on the other hand the achievement can also be said already 75% as an example of college students who are not in jilbab, currently wearing the hijab. Similarly, the habit of praying in congregation.

Punishment for those who violate or not apply Islamic values has been enforced, for example when the exam if the students get cheated will be disqualified, if the students are not tidy will be reprimanded P3EK (Supervisory Agency). But for other academic community still not seen any given sanction. Associated with rewards, there are confusions of information about rewards given to individuals and study programs that have applied Islamic values.

These three universities do not yet have standard evaluation tools to know whether or not the Islamic values in the universities are applied. Although there is no standard evaluation tool, in each college has another way to conduct an evaluation. Of the three PT, the same way done to evaluate the application of Islamic values is during lectures by looking at how to dress and how to talk to students and lecturers. In addition, it is also conducted through discussions in meetings with lecturers.

In UIN, there is a tool called IKU which contains indicators of assessment, there is an ethics court to control the implementation of Islamic values that exist in every faculty of universities, and conducted during lecturer, senate and court meetings of PT. At UMJ, the evaluation was conducted by discussion with lecturer during Friday activity for AIK, also gave a questionnaire. While in UAI, there is an institution called P3EK that serves one of them to conduct supervision, especially related to the implementation of Islamic values on campus.

Program evaluation is an evaluation that assesses activity in education by providing continuous data. Evaluation of the program is a series of activities conducted deliberately and carefully to determine the level of implementation or success of a program by knowing the effectiveness of each component both to the program being run as well as programs that have been passed. The importance of the evaluation is made to communicate the program to the public, providing information for decision makers, refining existing programs, and increasing participation.¹⁸ Evaluation is a process in which an educational and training procedure is compared with its predetermined goals to find out their fulfillment.¹⁹

It also can be transmitting to all the campus communities through all the friendly methods and the important thing is can be socializing to the communities surrounding. This is in line to Kafid and Rahman²⁰ mentioned in their research that the function of the higher education is not only for them

¹⁸S. Eko Putro Widoyoko, *Evaluasi Program Pembelajaran. Panduan Praktis Bagi Pendidik dan Calon Pendidik* (Yogyakarta: Pustaka Pelajar, 2012), hal. 135.

¹⁹Ramezan Jahanian, "Educational Evaluation: Functions and Applications in Educational Contexts". *International Journal of Academic Research in Economics and Management Sciences*, Vol. 1 No. 2, 2012, hal. 253.

²⁰Nur Kafid., Nur Rohman, "Islamic Higher Education and Religious Transformation of The Muslim Community's Surrounding". *Jurnal Islamika*, Vol 4, No 1, 2018, hal. 27-38.

selves but also give benefit and better life to the surroundings. Higher education has a significant contribution in improving the quality of resources human (HR) in a country²¹. Higher education has a big role in instilling the values of life for students.²²Religious values belong to the set of values transmitted through the educational process as a complex whole. Religion has a great impact on the day to day life and it seems to be the strongest anchor of humans, original inhabitants and new comers²³. There fore the Islamic higher education institution has become the solution to the problems of the ummah.

Conclusion

The results obtained showed that: *first*, Islamic values applied in Islamic universities are chosen according to the needs of each PT but still derived from the Qur'an and Hadith; *second*, the strategy used to socialize Islamic values in Islamic universities using various media, ranging from print media (banners, baleho, standing banner), electronic media (running text), and also 3-dimensional media in the form of mannequin; and *third*, evaluation of the application of Islamic values in the three Islamic-based colleges, has not been done using standard evaluation tools, so can not yet known with certainty the achievement of Islamic values. Evaluation has not been done evenly in every faculty in each college.

Based on the conclusions, the suggestions are: (1) Leaders must agree on Islamic values that should be implemented to the entire civitas academica, An agreed policy should be informed to all elements of the university through various forms of print and electronic media, (2) The university leaders should provide the virtuousness in the implementation of Islamic values in the campus environment for more effective socialization, (3) The standard instrument to assess the implementation of Islamic values in the university environment is needed so that the level of goal achievement can be measured, (4) Reward for all academic community of university should be given for those who have applied, while punishment given to those who have not apply Islamic values in their daily life on campus

REFERENCES

Al Qur'an

A. Hasanah., N. Gustini., dan D. Rohaniawati, "*Cultivating Character Education Based On Sundanese Culture Local Wisdom*". Jurnal Pendidikan Islam, 2016, hal. 231-253. Retrieved from <https://doi.org/10.15575/jpi.v2i2.788>

Andewi Suhartini, "*The Internalization Of Islamic Values In Pesantren*". Jurnal Pendidikan Islam, Vol. 2 No. 3, December 2016, hal. 429-444.

DOI: <http://dx.doi.org/10.15575/jpi.v2i3.827>.

<http://e-journal.iainpekalongan.ac.id/index.php/edukasiaislamika/article/view/1678>

²¹S.A. Nulhaqim., R.D. Heryadi., R. Pancasilawan., M. Fedryansyah, "*Peranan Perguruan Tinggi Dalam Meningkatkan Kualitas Pendidikan Di Indonesia Untuk Menghadapi Asean Community 201533 Studi Kasus: Universitas Indonesia, Universitas Padjadjaran, Institut Teknologi Bandung*". Social Work Jurnal, Vol. 6 No. 2, 2016, hal. 154-272.

²²Tri Saswandi., A.P. Sari, "*Analisis Penerapan Nilai-Nilai Al Islam Dan Kemuhammadiyah Dalam Perkuliahan*". Jurnal EDUCATIO. Jurnal Pendidikan Indonesia, Volume 5 Nomor 1, April 2019, hlm. 27-34. DOI: <https://doi.org/10.29210/120192327>.

²³R.M. Niculescu., Mariana Norel, "*Religious Education An Important Dimension Of Human's Education*". Procedia - Social and Behavioral Sciences 93, 2013, hal. 338 – 342. 3rd World Conference on Learning, Teaching and Educational Leadership – WCLTA 2012.

- C. Subarkah., R. Rahmawati., dan A. Dalli, “Internalizing Islamic Values In Electrochemistry Learning”. Jurnal Pendidikan Islam, Vol. 2 No. 2, 2016, hal. 270-286. <https://doi.org/10.15575/jpi.v2i2.790>
- Eros Meilina Sofa, “Islamic Values in Higher Education Students’ Communication in Edmodo Learning Platform”. Vol. 3 No. 1, 2018, hal. 50-65. DOI: <https://doi.org/10.28918/jei.v3i1.1678>
- Muhammad Amin, “Sosialisasi Nilai-Nilai Agama Di Kalangan Mahasiswa Program Studi Sosiologi Agama Uin Sunan Kalijaga”. Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial, Vol. 10No. 2, Juli-Desember 2016, hal. 133-154. DOI: <https://doi.org/10.14421/jsa.2016.102-05>
- Muhaemin. *Peran Perguruan Tinggi Agama Islam (PTAI)*. 2019. <https://stittmaa.wordpress.com/2009/03/14/peran-perguruan-tinggi-agama-islam-ptai/>. Diakses, Kamis 9 Maret 2016, pkl. 11.30.
- M. Musrin. *Sistem Nilai Dan Pandangan Hidup serta Relasinya Dengan Ilmu Pengetahuan*. Jakarta: Wardah. 2004.
- M. Othman, “Pembentukan Akhlak Pelajar Menerusi Aplikasi Teknik-teknik Penerapan Nilai Dalam Pengajaran”. The Online Journal of Islamic Education, Vol. 4 No. 1, 2016, hal. 58-70. Retrieved from <http://ejournal.um.edu.my/public/article-view.php?id=9106>
- Nur Kafid dan Nur Rohman, “Islamic Higher Education and Religious Transformation of The Muslim Community’s Surrounding”. Jurnal Islamika, Vol 4, No 1, 2018, hal. 27-38. DOI (PDF): <https://doi.org/10.15575/jpi.v4i1.2069.g1725>
<http://e-journal.iainpekalongan.ac.id/index.php/edukasiaislamika/article/view/1678>
- Nur Aini, “Internalisasi Nilai-Nilai Pendidikan Agama Islam Pada Kegiatan Ekstrakurikuler Rohaniab Islam Dalam Membina Karakter Peserta Didik Di Sma Negeri 1 Air Putih Kecamatan Air Putih Kabupaten Batu Bara”. Jurnal ANSIRU: PAI, Vol. 3 No. 2, 2019, hal. 49-61. DOI: <http://dx.doi.org/10.30821/ansiru.v3i2.5849>
- Nurdin Muslim. *Moral dan Kognisi Islam*. Bandung: Alfabeta. 1993.
- Nurlaela Sari, “The Importance Of Teaching Moral Values To The Students”. Journal of English and Education, Vol. 1 No. 1, 2013, hal. 154-162.
- P.N. Pasaribu dan Indupurnahayu, “The Measurement Of The Islamic Values For Muslim Workers”. Jurnal Manajemen, Volume 9 Issue 2, 2018, hal. 171-186. DOI: 10.32832/jm-uika.v9i2.1560.
- Ramezan Jahanian, “Educational Evaluation: Functions and Applications in Educational Contexts”. International Journal of Academic Research in Economics and Management Sciences, Vol. 1 No. 2, 2012, hal. 253.
- R.M. Niculescu., Mariana Norel, “Religious Education An Important Dimension Of Human’s Education”. Procedia - Social and Behavioral Sciences 93, 2013, hal.338 – 342. 3rd World Conference on Learning, Teaching and Educational Leadership – WCLTA 2012. DOI: [10.1016/j.sbspro.2013.09.200](https://doi.org/10.1016/j.sbspro.2013.09.200)
- Rozalinda. *Ekonomi Islam, Teori dan Aplikasinya pada Aktivitas Ekonomi*. Jakarta: Raja Grafindo Persada. 2014.
- S.A. Nulhaqim., R.D. Heryadi., R. Pancasilawan., M. Fedryansyah, “Peranan Perguruan Tinggi Dalam Meningkatkan Kualitas Pendidikan Di Indonesia Untuk Menghadapi Asean Community 201533 Studi Kasus: Universitas Indonesia, Universitas Padjadjaran, Institut Teknologi Bandung”. Social Work Jurnal, Vol. 6 No. 2, 2016, hal. 154-272. DOI : <https://doi.org/10.24198/share.v6i2.13209>
- S. Eko Putro Widoyoko. *Evaluasi Program Pembelajaran. Panduan Praktis Bagi Pendidik dan Calon Pendidik*. Yogyakarta: Pustaka Pelajar. 2012.

Tri Saswandi., A.P. Sari, “*Analisis Penerapan Nilai-Nilai Al Islam Dan Kemuhammadiyah Dalam Perkuliahan*”. Jurnal EDUCATIO. Jurnal Pendidikan Indonesia, Vol. 5 No. 1, April 2019, hlm 27-34. DOI: <https://doi.org/10.29210/120192327>.
<https://news.detik.com/berita/d-3403364/2-mahasiswa-tewas-iii-hentikan-sementara-kegiatan-di-luar-kampus>